1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

757 In other words, a leech by touching knows whether it is his disease or
755 not—that is, the one of which he knows the cure—or he can recognize whose disease it is. Thus diseases are not diagnosed by symptoms, but by the cure that happens to succeed. The mere touching can sometimes effect a cure apart from any remedies. Thus a boy of twelve was able to cure by touch internal pains in the ear and external swelling of the eye (*fua-fua*). The power was hereditary, and came from his mother's father.

One method of diagnosis by touch is called "bathing" (*veivakasilimi*). The leech puts his finger in the patient's throat, or else the patient sits in a basin of hot water, and the leech after oiling his finger thrusts it up the anus or the vagina. He can thus tell what the disease is, what remedy must be used. It is found that people on the point of death are cold inside though warm outside; others are expanded and there is plenty of room; others are rough, uneven. This method of "bathing" acts also as a remedy for constipation: it brings out the faeces. This method of relief is also used in conjunction with other remedies, for the "bathing," for the bowels are loosened by it and the inside is freed (*ngalangala*) for the remedy to act upon it. It is also used for *prolapsus ani* (*timca lulu ki sau*): it is lifted up on a leaf. In the disease of a woman who used this method, Melaia tried and made a successful diagnosis, and so has continued to use it. It is a supernatural thing, she thinks.

759 The leech is called *vuniwai*, which may be translated "the origin of medicine," or better, "god of medicine." Medicines are called sickness waters (*wai ni mate*) or simply waters.

Potions and lotions (*i sui*) are usually made by chopping up or chewing leaves; or by scraping off the bark from a stem, wrapping the bark in the reticulum of a coconut palm, dipping it in a coconut shell of water and squeezing it. The number of leaves varies, but are four or eight. Sometimes the first potion is followed by a second called the complement of the medicine. Sometimes leaves are eaten, if with the potion the term is *ithoi*. Bathing or daubing the eyes, or squeezing a liquid into the ears or nose, is called *ndangi*.

Ointments (*i wali*) consist in coconut oil or in leaves chopped up with oil. Fumigation is called *kuvui*. Fomentations (*sala*) are done by applying leaves heated on the embers and wrapped in another leaf (*i tusala*). The body is sometimes gently stroked (*yama*). Deep massage (*mbombo*) is frequently used to remove muscular fatigue.

Treatment is often repeated on four successive days, during which time certain prohibitions are enforced. Being forbidden the sunshine (*tambu singa*) is common, also food prohibitions: "sweet things," that is, rich things, including pig because of its fat; red things, including red yams and

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

CHAPTER VI

SORCERY AND SCIENCE

599 THE WITCH DOCTOR AT WORK

Ko ra kala-iya-vongei,
Ka ulia na sivaro,
Ma sa nggai koto ra vuaka
Iri mbula, ra mbula,
Iri mate, ra mate,
Iri vakasanggalenggalo—
A iri mbula, ra mbula,
A iri mate, ra mate.

Oh, Sir Rat,
Stir the pudding.
Sir Pig is down.
Fan of life, Sir Life,
Fan of death, Sir Death.
The sinking fan—
Oh, fan of life, Sir Life,
Oh, fan of death, Sir Death.

Ancient spear dance from Kambara.

759 ON THE ISLAND of Kambara, situated fifty miles by sailing canoe from the nearest native medical practitioner at Lakemba, and 200 miles from the nearest European doctor and hospital at Levuka, the natives are still dependent upon their own methods for treating the sick.

753 759 The Kambarans believe that illness and death have various superhuman causes such as the possession of the body by an evil spirit, the loss of the "good soul", black magic, the infraction of a tabu, or the smell of a dead body. Every doctor, male or female, is a specialist in one or more of these types of illness and uses his own secret medicines which he has acquired by inheritance from a relative, by a dream from an ancestor, or by a guardian spirit through the "Water Baby" cult. A doctor holds an important position in the community, and medicine is used by many as a means of increasing social prestige.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

A sick person usually goes first to a diagnostician, who makes an examination by tapping the body and inserting a finger into the mouth, anus, or vagina. The diagnostician tells the patient which specialist knows medicines to treat his particular type of malady.

According to the native ideology, mental illness (called *lialia*) is caused by an evil spirit which has gained possession of the body and mind. The patient shows symptoms of mental disturbance and accompanying physical disability. He loses touch with reality and becomes absorbed in the spirit world. The natives say that such cases are most common among young, unmarried people, but are found among natives of all ages.

Men are usually possessed by twin evil spirits called the "windwomen" (*lewa matangi*). The names of the "windwomen" on Namuka are "Good Desire" and "Bad Desire". Their abode is the uninhabited isle of Marambo, and it is dangerous for men to go there lest they become possessed. The "windwomen" disturb a man in sleep by assuming the forms of alluring young women, usually a particular woman whom the man desires. She offers him tempting food, but if he eats this food he will sicken and perhaps die. Just as the "eating together" ceremony is symbolical of consummation in marriage, the eating of this food is apparently symbolical of sexual union and the man believes he has connection with the woman. Occasionally a patient believes he has become pregnant by such a spirit and his belly and breasts begin to swell. When this happens the natives say the man will die in a short time if he is not cured.

The cure of a case of spirit possession is accomplished by a method curiously similar to that used in psychoanalysis. The Lauan theory is that the doctor must draw a confession of the name of the spirit from the patient in order to release the spirit from his body. The doctor sees the patient every day, tries to allay his fears, encourages him, talks to him

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

744 The expansion of the European medical staff in Fiji began
874 in the late nineties, and today the Fiji medical service consists
759 of sixteen medical officers under the control of the director of medical service. Their work in native health and sanitation control is assisted and supplemented in the country districts by sanitary inspectors, nurses, and by native medical practitioners trained at the central medical school in Suva. The former Fiji medical school founded in 1883 was replaced in 1928 by the central medical school which receives native medical students from Fiji as well as various island groups in the South Pacific. After successfully completing a four-year course[66] the students receive diplomas as native medical practitioners. These modern native doctors are attached to provincial hospitals and receiving stations. They have a high social prestige among the natives, and by interpreting modern hygiene and medical practices to their own people they bridge the wide gap between native custom and western science.

742 Medical work in Fiji has been greatly aided by the work of the Rockefeller Foundation, which has contributed funds both for the erection of hospitals and a training school and for experimental research in the control of infectious diseases.

744 Administrative health and medical work among the natives may be divided into three main phases: the control of infectious diseases, sanitation and housing, and child welfare.

The natives have developed some immunity against measles, whooping cough, and chicken pox which, however, still raise the infant mortality rate. Since 1911, lepers have been segre-
[743] gated on the island of Makongai which receives patients also from New Zealand, Samoa, Tonga, and the Cook, Gilbert and Ellice islands. A systematic campaign against yaws, especially during 1929-31, and hookworm, especially since 1922, control of epidemic dysentery and the treatment of ankylostomiasis have had marked results. Today, of infectious

[66] The curriculum includes chemistry, physics, biology, anatomy, physiology, medicine, surgery, midwifery, and child care.

13 24. THITHIA (pronounced thē'-thē'-ā) is a moderately large, nearly circular island of volcanic and limestone formation, 17 miles N.W. of Naiau and about the same distance S.S.W. of Mango. The island is about 4 miles in diameter, with the interior undulating grassland, rising in several peaks to a height of over 500 feet. Delana Bo, east of the center of the island, is said to be the highest point, but two peaks on the west marginal ridge are as high or higher. As usual, the ridges of upraised coral limestone are marginal, but here they are somewhat reduced in extent, there being also volcanic ridges [312] on the south, west and north sides. A moderately large stream, flowing to the N.E., drains the central portion, and there are numerous smaller streams. Good water is plentiful.

The island is surrounded by a fringing reef, 300 to 800 yards wide. There is a good anchorage off the village of Tarukua, at the N.W. point, with the prevailing S.E. to E. winds. Here landing is good at any time of the tide. There is also a temporary anchorage off Tambuta Plantation, a mile to the south. There is a small break in the reef opposite the village of Lomati, but as there is very little protection from the prevailing wind, vessels seldom anchor here.

Snakes are said to be abundant. There are numerous lizards and land crabs. Besides the usual land birds, introduced mynahs and "magpies" are abundant.

There are several caves in the N.E. cliffs, some containing bats, [35] and one said to have a deposit of low grade phosphate.

361 Thithia is one of the most advanced and prosperous islands of Lau. [161] There are five villages with a combined population of over 400. [622] The residence of the Buli[1] is at Tarukua, at the N.W. end, which has 75 [61] natives and a small Chinese store. The district hospital, with a 1366 native practitioner in charge, is located here. Mambula', at the S.W. 179 [143] [759]

[p.60]

1 [Buli or chief -- analyst]